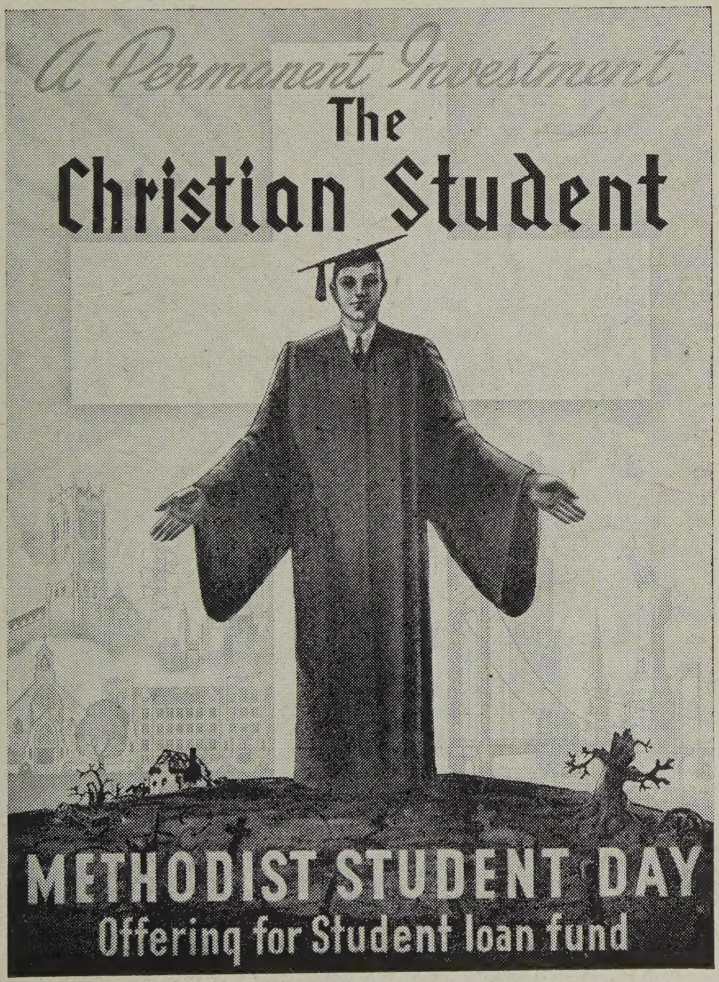
CHRISTIAN EDUCATION MAGAZINE

May - June, 1945



Methodist Student Day

June 10, 1945

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CHRISTIAN EDUCATION MAGAZINE

Boyd M. McKeown, Editor

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To Meet a Wider Need

When the General Conference of 1944 broadened the functions of the Student Loan Fund of the Board of Education to provide for the issuance of scholarships as well as loans it is possible that the Conference may have builded more wisely than it knew. It is not necessary here to recount the service of the Loan Fund to upward of seventy thousand Methodist students during its three-quarters of a century of brilliant history. With the added scholarship feature, the National Methodist Loan and Scholarship Fund should establish a still more brilliant record of achievement.

The scholarships will first of all be a recognition of genuine merit and promise. As such, however, they will also help to draw to Methodist institutions young people of outstanding attainments, thus rendering a service to the young people and the institutions concerned, and also to society.

Scholarships may in many cases help to span the economic differential between educational costs in tax-supported institutions and schools and colleges of the Church, thereby enabling selected young people of high potential usefulness, but of meager resources, to receive their training in a Methodist institution. It so happens that some of the best students academically and morally are to be found in the ranks of those possessing very little of this world's goods.

Careful placing of scholarships will result in a more adequate leadership for the church during the dangerous and difficult years ahead. This will be particularly true in the case of ministers but the influence of the scholarships will also be noted in the improved quality of churchmanship on the part of laymen.

War and industry have long recognized the necessity of training their own leaders and the principle upon which they operate is equally applicable in the program of the Church. The church college continues to be the best agency for training in churchmanship and the newly created scholarships will make possible a better selection of the raw materials of leadership with which the institutions work.

To some extent the scholarships will alleviate the heavy load of debt under which many young alumni are forced to work. When the minds of young men and women recently out of seminary or university are disturbed by worry induced by educational debt, their efficiency is impaired and the Church and society are losers. To think what a few such scholarships would have meant in the depression years is to recognize that the strategy now being applied will pay high dividends if or when we again find ourselves in a period of reduced income and of something less than full employment.

God Walks on the College Campus

LOWELL B. HAZZARD *

It was the early part of the eighteenth century in England and religion had touched a new low. Bishop Berkeley wrote that morality and religion had collapsed "to a degree that has never been known in any Christian country," and from the sodden "masses" to the worldly "classes" there was no spiritual health.

The brutish parishioners of the Rev. Samuel Wesley in Epworth had burned his house to the ground rather than submit to his moral instruction, but in most parishes the people had no such trouble; for, as Halford Luccock remarks, the crests of most of the clergy might easily have been "an easy chair rampant on a pipe, and a tankard of ale quartered."

Yet in that sorry day, at the University of Oxford a dozen or two young men met regularly for prayer and study, went out visiting the sick and preaching at the jail, and got themselves roundly laughed at and named "The Holy Club." Charles Wesley was in that group, and George Whitefield, and John Wesley was their leader; and God walked on that college campus and met in that Lincoln College room. And out of it came the flame that lighted the way to a new England.

It was the early part of the nineteenth century in America, an America where in Yale College in 1795 "the college church was almost extinct, and intemperance, profanity, gambling and licentiousness were common," and in Princeton in 1782, but two students had been willing to profess themselves Christians. Morals in the whole country were at low ebb, and the General Assembly of the Presbyterian Church remarked "a general dereliction of religious principles and practice among our fellow-citizens, a visible and prevailing impiety and contempt for the laws and institutions of religion, and an abounding infidelity which in many instances tends to atheism itself."

Yet in 1810 a group of students at Williams College began to be inflamed by one of their number with a zeal for the spread of the gospel in non-Christian lands, and out walking one day, driven to the shelter of a haystack in the rain, they held a prayer meeting in which they pledged their lives to missionary service, and before they were through, the American Board of Commissioners for Foreign Missions had been formed, the General Missionary Convention of the Baptists likewise, and the currents had been set in motion which in that century and our own carried multitudes of American Protestants to the other

* Professor of Religion, Illinois Wesleyan University, Bloomington, Ill.

side of the globe. God walked on that college campus and, as in the case of the Holy Club, the end is not yet.

But God walks likewise on college campuses today. It is too soon to know whether any such momentous developments are in the making. It is not too soon to trace God's footprints here and there.

Take, for example, the Lisle Fellowship, the movement that has been quietly going on, the last few years, under the farseeing and courageous leadership of DeWitt Baldwin, the student secretary of the Board of Missions, and his wife, Edna. Adventurously they have gone out, these students, to enter into an experiment in co-operative living, where races and nations and faiths intermingled in divine transcendence of difference, and with a light on their faces they have come back saying, "It works. The life of sharing—of community—it works."

Take the other summer programs —the caravans, the work camps, the work with migrants. One caravaner reported, "We found the first week that God was not real to us, and we were not making Him real to others. So we got together and talked it through and we found that we were not being absolutely honest. We determined to say nothing we did not deeply feel, and He became so real!" And then as she described a service of dedication where they led a group of intermediates into commitment to God, the light was on her face, and we knew that there, at least, she had touched the rock.

But it is not alone in the summer program. From everywhere across the country come reports of the hunger of students for quiet worship opportunities, and of the establishment of little chapels, and vesper services and morning watch. I sat in with the students at Simpson, when they began to plan their little chapel, a project which has since been carried through to a glorious completion. I have heard Jim Chubb tell of the students who come and sit quietly in the church at Baker, waiting for their souls to catch up with their bodies. And I know how a small group of my own students came, pleading that we find some kind of a room where they might make a quiet shrine, and how one gathered devotional books, and one made a cross and candlesticks, that they might have a place to pray.

One of the surprises on our own campus is the popularity of services of worship held at the most unlikely hours—a monthly seven o'clock "devotional breakfast" which crowds the "Hut" and has done so for four years, and a weekly vesper, student-prepared and student-led, which without any compulsion keeps up a steady attendance, week-in and week-out. Students come, saying, "I'd like to write a vesper," and it is almost unknown that anyone refuses to take part.

Or, again, take the matter of interdenominational unity. I heard a student tell with shining face and vibrant voice, a few weeks ago, the story of the national student Christian consultation at Denison at Christmas time. He told of how the sixty-six students had come together at the call of the United Student Christian Council. He told of how they had talked politely for a while of how the different denominational movements could work together, and how then there broke upon them the vision of what real unity could mean. He told of how they had a little Pentecost then and there, and of how before they left for home they had blueprinted an organization which should be a real fellowship. We do not know yet, of course, what the organization will become, but the vision was authentic. It was of a

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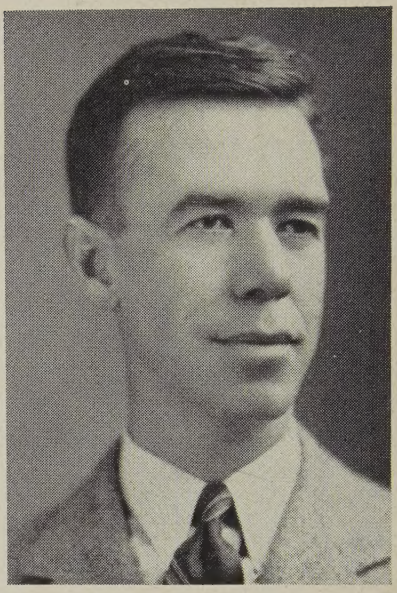
The Church-Related College Still a Pioneering Agency



GERALD KENNEDY *

The Church's desire to create intelligent Christian personalities is better fulfilled in its own schools than anywhere else. That is in the nature of a testimony rather than a proof. The student program on the State University campus, conducted by the churches, is a program of which we can all be very proud. But the church college has overwhelming advantages in accomplishing what the church wants done. A faculty can be selected which assumes the significance of the church, and an environment can be created which accepts Christianity as a way and not a department of life.

It is an obvious fact that a secularized education without spiritual foundations is leading us to the abyss and destruction. If there is one thing about which we ought to be disillusioned by this time, it is our naturalistic universal education.

One of the clearest pictures of the average man of our time who is a victim of this spirit has been drawn by Franz Werfel in his last book, *Between Heaven and Earth.* Mr. Werfel says that this man had religious longings and desires around the period of adolescence. His parents and teachers, however, told him at least indirectly, that such things are unreal and that he had better get down to the practical, material values of life. As he grew older he read something about the immense size of the universe in a Sunday supplement. This did not make him feel a new sense of dignity, but, having no faith, it overwhelmed him with a sense of his own insignificance. There was only one thing left which he believed in, and that was his own ego. This was something real, and so he turned inward to develop it as the chief end of life.

There must come a time, however, when this average man begins to think of death. This cannot be ignored always and so, as he approaches the time when the shadows begin to reach toward him, he grows frightened. Death to him is the complete end of everything, including the ego which he values so highly. That means that in the last years of his life he is the victim of fear, which he attempts to keep in the background by constant activity and a nervous running around. Werfel writes,

> "He who does not pause in introspection, nor stop to reflect with awe on death, dissolution, and eternity, either consciously or unconsciously—though he may in other respects be an excellent living creature, is not a human being."

* Minister, St. Paul Methodist Church, Lincoln, Nebr. Well-known radio speaker on KFAB's programs, *Adventures Along the Bookshelf* and *The Pause for Reflection.*

This popular skepticism, Werfel calls, "naturalistic nihilism." It is the result of education without faith. It is no wonder that in the world like that, a college which has some sense of eternal values will be different.

I doubt if most of us have realized the tragic implications of an educational system which ignores religion. We may have felt that we could have a neutral system that spoke neither for nor against the affirmations of Christianity. The answer to this easy-going attitude is given by the late Archbishop of Canterbury in *The Hope of a New World,*

> "We have supposed that it is possible to provide education which is religiously neutral, in which religion may be added in greater or less measure. But in fact, an education which is not religious is atheistic; there is no middle way. If you give the children an account of the world from which God is left out, you are teaching them to understand the world without reference to God. If he is then introduced, he is an excrescence. He becomes an appendix to his own creation." †

And it might be added that even with a student religious program carried on outside the main curriculum, it is extremely difficult not to create the impression that God is "an appendix to his own creation."

This does not mean, of course, that the church-related college has the complete answer to the problem. There is still a great deal of room for improvement, and above everything else, we must not become weary of well doing. In the February *Motive,* Professor J. Herschel Coffin, writes that the church-related college still is guilty of the secular tendency to departmentalize knowledge. He suggests that instead of departments, the curriculum should be divided into five divisions as follows: the division of family life, the division of vocations, the division of avocations, the division of social planning, and the division of philosophy and religion. The departmental fences would thus be torn down, and the problems arising in these main divisions of experience would be confronted with everything helpful from all of the so-called departments of knowledge. On the basis of this foundation or in relation to this frame of reference, life would be faced. The seeking for truth would go forward on the belief that the Christian Gospel is the guide to the good life.

This would mean several basic assumptions. For one, our education would assume the reality of a God who speaks. God would no longer be used as a silk hat to be taken out on special occasions. There would be no more talking about *a* God, but we would speak of *the* God. Such an education would not aim at creating experts in certain fields so much as men who have the right feeling about human values. To hear the voice of God would be something not only for mystics on special occasions, but one of the fundamental and practical beliefs of society.

Also, we would approach education with the assumption that personality represents a final thing. This sounds trite but our attitude toward war, and race, and industry reveals that this belief has hardly scratched the surface of our modern society. If this principle is ignored or treated as a mere pious mouthing, then we allow a situation to arise where there is nothing to do but fight. When we no longer believe that persons are above profits, we destroy fruit to keep the price up while human beings go hungry. All of our scientific study

† From Archbishop William Temple: *Hope of a New World.* By permission of The Macmillan Co., publishers.

into the problem of race and our conclusion that there are no innate differences between men of different colored skin seems to get us nowhere. The answer will finally come to us when we recognize that men are valuable not because of what they can contribute to society, but because they are individuals for whom Christ died.

In the third place, all of our study would be in the light of Christianity's interpretation of history as the field of the divine activity of God. We would not believe in a lot of nonsense about inevitable progress or the materialistic interpretation of history, or the cynical view that it is merely meaningless cycles. History would be taken seriously because in the historical process, God has revealed Himself in Christ, setting loose in the world new forces for the realization of a better society.

In the fourth place, the Gospel would be affirmed as the answer to the main problems of human life. We would not see it as one possible answer, but as the fundamental one in solving the problems of human relations. This would mean an educational system which would aim at nothing less than that fundamental education of Jesus, which was among other things the education of the heart.

The State for the most part, cannot make experiments, but the church-college can. This has been one of the greatest contributions of the church-related college. We should continue confidently to bring our way of education closer to the fundamental affirmations of the Christian faith. How shall we recover our unity of life unless a radical change is made in our education? The risk of such an experiment is now at a minimum, because some change must be made or we are lost anyway. Let the Church pioneer again in the field of education.

New Service to Colleges

A plan of visitation that makes possible an experienced administrator to visit a college and counsel with the president, faculty, director of religious activities, and student leaders in religion, has been used by twenty Methodist colleges during this academic year.

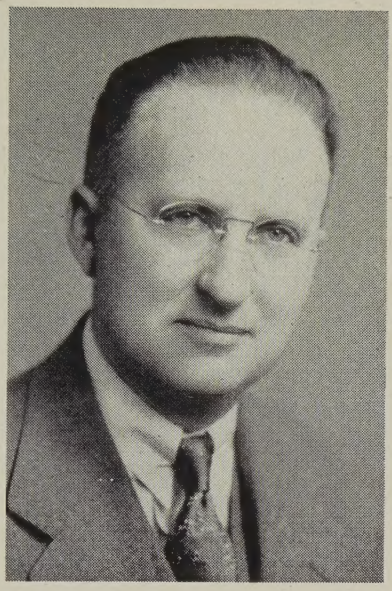
Such men as President Clyde E. Wildman of DePauw University, President Charles B. Ketcham of Mount Union College, Bishop Bruce R. Baxter of Portland, Oregon, President John L. Seaton of Albion College, President J. Earl Moreland of Randolph-Macon College and the Secretary of the Department of Educational Institutions (General), Dr. John Owen Gross, either singly or in teams of two, have visited Oklahoma City University, Texas Wesleyan College, McMurry College, Union College, Tennessee Wesleyan College, Cornell College, Albion College, Western Maryland College, Centenary College, Lambuth College, Willamette University, College of Puget Sound, College of the Pacific, Kansas Wesleyan University and Dakota Wesleyan University.

These counselors spend from two and one-half days to a week on the campus of the institution, sometimes speaking in chapel, and in general using every opportunity to stimulate the religious development of these institutions. The plan has not merely been of value to the administrative leaders of these institutions, but it has also tended toward creating a solidarity among the institutions. A spirit of comradeship among the college presidents has been greatly strengthened by this plan.

This coming year it is expected that many more of our institutions will arrange to have the benefit of this counseling service. The Board of Education is compiling a list of leaders who will be available to any of the institutions desiring this help.

We Must Teach Responsible Citizenship

DOUGLASS W. MILLER *



Education and democracy march side by side, for the success of free government is in direct ratio to the quality of its citizens. Free public education has had its roots in this need for universal education in the democratic electorate.

Gradually we have realized that general education alone is not enough to meet the needs of citizenship in the complex modern state. Specialized training focused on the critical problems of self-government has been developed at various educational levels.

Frederick M. Davenport, director of the National Institute of Public Affairs, stated the problem is explaining the motives which led George Holmes Maxwell to establish at Syracuse University one of the first great institutions of higher learning devoted to education in citizenship.

"As he looked around him," said Mr. Davenport in speaking of Mr. Maxwell, "he made up his mind that democracy has come to be simply something we had inherited, something we were not thinking much about any more. We were not willing to pay anything for it; we were not willing to sacrifice ourselves for it. It was, therefore, not a real possession of the American people.

"The American people, he came to think, were like the sons of a wealthy farmer, who take it for granted that there is always more to be had where the last allowance came from. Mr. Maxwell came to think that this might not be true of democracy, that it might not be a gift in perpetuity, but that it might be necessary to put forth effort to maintain it. . . .

"Citizenship ought to be taught, so it was said, not as a paragraph of sociology, or an accident of birth, but as a real man's chance to count among his fellows for freedom and fair play, for clean living and collective good sense."

As government has widened its sphere in our time until it touches intimately almost every aspect of life, its critical problems have multiplied. And now as our nation stands at the gateway leading to the path of world citizenship, vastly broader education is needed.

An illustration of the pattern which may be developed in higher education for citizenship may be drawn from Syracuse University where Mr. Maxwell established the School of Citizenship and Public Administration that bears his name. The curriculum of this institution is concerned not merely with government and politics, but with economics, sociology, history, social and political psychology in an effort to keep pace with the march of government into wider fields.

* Professor of Journalism, Syracuse University, Syracuse, N. Y.

The Maxwell School of Citizenship in addition to being a graduate school is a service institution that plays a part in training the students of all the University's under-graduate divisions.

"Responsible Citizenship," a six-credit course offered by the Maxwell school, is one of two courses required of all freshmen in the College of Liberal Arts and is elected by freshmen in other divisions of the University.

The character of the instruction involved is indicated by its catalog description as "An orientation course seeking to give an understanding of social, economic, and political environment; to analyze the nature of citizenship and its responsibilities, especially under American conditions; to indicate the role of government in social and economic relationships; and to ascertain conditions on which depends effective, intelligent, and responsible activity in public affairs."

The Social Studies constitute one of six required groups of subjects outlined by the College of Liberal Arts. During their first two years, students must include five of these groups in their courses of study. Upperclass students may major or minor in any of the Social Studies which are a popular choice in the meeting of both underclass and upperclass requirements.

Citizenship training, however, goes far beyond the limits of the classroom in the Syracuse program. Democracy and tolerance characterize the campus environment. The large number of students who work to earn part of their college expenses find no distinctions as barriers to campus social life.

Tolerance is a University tradition. The single greatest factor in development and maintenance of a spirit of tolerance has been Hendricks Chapel, center of campus religious life, for Syracuse in common with other privately supported institutions of American higher education believes that the citizenship for which it is preparing must be a Christian citizenship. Believing tolerance to be a cardinal principle of Christian citizenship, it not only sees no inconsistency but finds great purpose in maintaining a campus religious center where Jews and Gentiles of all denominations may worship together.

The resultant program is definite preparation for Christian citizenship in that the habits of life formed on the campus are readily transferable to after-college living. No element of compulsion is present. The degree of any student's religious participation is of his own choosing just as it must be through life.

The student merely may attend devotional services or he may participate in chapel study groups and other activities. In chapel study groups students examine all points of view in selected religious, social, and political topics. Most popular of all chapel activities, however, are its social service projects through which students learn to work with social agencies in the City of Syracuse. Aiding in welfare agencies, in hospitals, and in youth groups they begin to form the life habits of the citizenship that serves.

Tolerance is cultivated also through the University's own "Town Hall," directed by the Maxwell School of Citizenship. In weekly "Town Hall" meetings, students, faculty members, and guest experts debate controversial issues of the day taking care that all points of view are fairly presented in give and take discussion.

Through separate student governments for men and women the student studies citizenship by being a citizen. Each government maintains executive officers and legislative

(*Continued on page 27*)

On the Home Front

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Carl King *

Methodist Student Day affords a vital contact between the home church and the church college. Just as the college considers it wise strategy to have an annual home-coming day so may the local church set aside a day when students, friends and vacationists may renew community ties. Early in June while commencement and graduation are in the air may well be a time of home-coming for students.

For members of the local church to witness the return of students is important but it is not enough. Some interested men and women must know that they are thinking and what they are thinking. The atmosphere of the local church is a fit place for the nurture and cultivation of ideas—ideas gleaned from the college if you please. It could be a place where mutual participation of youth and age might result in fellowship, study and enriched worship.

It could be a time when local church activities venture into community plans and practices. College students may begin functioning at home while interest and enthusiasm are high. Youth Activities Week needs the lift which college boys and girls can give. They can also improve the quality of the Vacation Church School for children. Various youth movements might well remain within the sphere of church guidance. The sustenance and nurture of the home and home church are necessary to the ongoing of the Christian culture which we like to think has been created by higher education and religion.

It was out of pioneer homes and pioneer churches that the founders of these church related colleges came.

In establishing these early educational institutions our forefathers started a movement more extensive than they realized. Higher education in America has so far outgrown the original movement for church colleges that we sometimes wonder about the future of such church related institutions. A committee representing the two annual conferences of The Methodist Church in North Carolina faced this question only a few weeks ago. The following statement from the report of this committee gives an evaluation of the part these colleges have played in the past and the place they should continue to occupy in our educational program.

"Experience has shown that the church must be able to train at least its own ministers and a certain leavening portion of its leading laymen and its general membership. Although the ideals of the church, adopted by the state, have led to the organization of a great tax supported system of colleges, there is still need for the vitalizing example of good church supported colleges to stimulate moral and religious ideals of sec-

* Executive Secretary, Conference Board of Education, Western North Carolina Conference.

ular institutions. Since the present world emergency demonstrates the ease with which mass movements favoring totalitarianism can overwhelm all institutions except the church, we need as never before some higher educational institutions not utterly dependent upon political leaders and popular majorities for their support."

There are cultural and religious values that have come to our people and our nation from these smaller educational institutions. They have stood as a bulwark of freedom in education and in religion. They have provided the ministerial leadership of the churches. They have introduced business and professional men and women to a Christian philosophy of life. They have trained public school teachers who have exerted wholesome leavening influences in their communities and in the life of the nation.

These colleges are especially conducive to Christian teaching and to religious living. Teachers and college officials have more time for personal interviews and individual contacts. Personal counseling is an important part of the program.

The church related college performs one of its greatest functions in bringing all fields of subject matter into relationship with spiritual matters. Each oncoming generation of youth seeks for a meaningful philosophy of life. Returning service men and women are engaged in the same quest. It will take Christian education at its best to chart the course during the years immediately ahead.

Higher education is always a casualty of war. It is one of the major casualties on the home front today. In a real sense we are in the midst of an educational dim-out. Students, teachers, college equipment and financial resources are diverted from the original purpose for which created. Our people have been asked to sacrifice in order that the fighting front may move on to victory. The response is generous. We must remember, however, that there are responsibilities at home that must be accepted.

As the soldier is dependent upon the home front for food, for equipment, and for morale, so the church related college calls upon the local church for aid in the maintenance of the home front. It has pioneered in these United States in higher education, in democracy, in religious freedom, in the search for truth, and in the conservation of spiritual values. Higher education must continue to work for these values and must enlarge its scope of interest. It must continue the struggle on a world-wide scale.

Victory is assured, even though at tremendous cost, on the fighting front. Success in creating the peace for which our churches and statesmen are striving, however, is not so certain. The college that is prepared to deal courageously with religious, racial, social, political and economic issues in the postwar world will make a contribution to world peace. The college that moves in this direction will receive the moral and financial support of the best informed church leadership.

Likewise the minister who selects, counsels and directs choice young people in the selection of a Christian college will receive better leadership for his local church program in return. The college needs from the folks back home equipment, endowments, scholarships and students with a purpose. It needs material with which to build. Methodist Student Day may well serve as a starting point for students and members of the local church to consider together the needs of their church college and to determine the share they will have in meeting those needs.

Methodist Student Day in the Local Church

Wm. K. Anderson *

It was a second Sunday in June in a big church and the young people and children were taking various parts in the service. One of them read the scriptures, an attractive dramatic presentation in which several of them took part occupied the sermon period. Some of the young boys took the collection.

At dinner in one home, someone remarked about the beautiful service, but the boy of the family thought it was terrible. What was the matter? He had taken the collection and one of the boys got out of place so they had three in one aisle and one in the other. To him that was the big item of the morning—because he had had part in it.

Another second Sunday of June is coming and in big churches and little ones all over the country, the order of the service will be changed and many of the younger ones who usually sit and listen will be taking part. Programs are available—a simple one or a more elaborate one. It can be a big day in the lives of a lot of children who won't forget their experience. If it is carefully prepared, if each one knows what he is to say and which aisle he is to function in, it will be a happy experience.

And it will be a happy experience for the congregation. All parents love to see their children taking part in something good. Even those who don't have children, most of them, will enjoy it. And the preacher will enjoy it for a change because he won't have to study so late on Saturday night. It's a nice feeling for a harried preacher—to have Sunday come along without having to prepare a sermon.

And the colleges will have pleasant experiences out of it. For colleges must have students and one of the functions of this program is to plant an idea in the minds of young people that they ought to go to college. Of course lots of youth grow up in homes which naturally look in the direction of college. They expect all members of the family to matriculate and graduate. But for a good many the idea has to come from outside the family if it comes at all. And this is something of a "Go to College Sunday" which has a chance of leaving a deep impression on some promising adolescent who ought to be a preacher or a doctor or a lawyer, educator, scientist, engineer—and he can't do any of these things unless he goes to college. The colleges will be happy to see these youths coming along year after year.

The youth will be happy because this program gives them a chance to go to college. For 75 years Methodism has been raising money on this second Sunday in June to lend to students while they are in college.

* Educational Director, Commission on Ministerial Training, Nashville, Tenn.

One of the things that has made America great has been the fact that it has offered higher education to people who couldn't fully pay for it at the time. And the loan fund raised by Methodism through the years has made its big contribution to this, and students of the future will be as hard-up as were students of the past.

A former student of Northfield Academy was telling me today of one of the favorite faculty men at that institution who was praying in chapel one day. . . . "Lord, bless all those students who are financially," he said, and there he seemed stuck for a moment till he repeated, "who are financially—broke." There have been lots of them—and there will be again after the G. I. Bill of Rights has seen a generation of plutocrats ($50 a month plus) through. Methodism's collections on Student Day will help them—and particularly now, for 40 per cent of what is raised will go to scholarships while 60 per cent goes to loans.

It will also make the people who give happy. Dollars are cheap these days. In Washington the other day I saw a lady from the inside of a taxi give a dollar to the boy who carried her bag and another one to the hotel doorman. Dollars are cheap. But one of them, given on the second Sunday of June, will make a lot of happiness in the world. And everyone who gives one that is labeled with his name will receive THE CHRISTIAN EDUCATION MAGAZINE for a year. It's a good paper. You are reading it now, and most of it is far better than this.†

Perhaps I could be pardoned if I add a personal word here. This Methodist Student Day takes me back in memory a good many years. In 1904 my father took over responsibility for it in the Northern church and did the planning for four years. During twenty years of service as pastor, never a year went by but my church observed the day as an outstanding event of the year. So I feel that the pastor who does not plan to join in the celebration is missing something important.

† Doctor Anderson's opinion. Readers please allow for personal bias.—EDITOR.

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Samuel Huston Sponsors Artists' Series

President Karl E. Downs of Samuel Huston College (Austin, Tex.) has worked out a plan whereby the Samuel Huston College artists' series is shared with other communities, thus making possible the presentation of some of the most outstanding persons in various fields. Recently on the series Marion Anderson was brought to Austin and also to Waco, Dallas, Fort Worth, Houston, and San Antonio. Miss Anderson was entertained at the home of President and Mrs. Downs. A surprise visit was arranged for Miss Anderson at Anderson High School in Austin. In speaking to the assembly she anticipated the questions of some of the high school students and, in discussing the need for sacrifice in order to fulfill one's purpose in life, said, "Those in junior high school should aspire to a high school education; those in high school should aspire to a college education. Having a career is not a thing that money can buy—it is a thing that God has something to do with if you are sincere."

* * *

Sergeant Lewis Thomas Eaton, who received his college degree in physical education in Billings Polytechnic Institute (Billings, Mont.), has devised a portable gymnasium or exercising apparatus by which veterans who are patients at Fort George Wright A.A.F. Convalescent Hospital may exercise while in bed, according to the *Review* issued by the hospital.

Echoes from the Student Loan Fund Files

I want to express my deep appreciation for your granting of this loan and the patience in receiving the payments. Thank you for helping me receive a college education. You do a great service for the struggling student. M. S. B.

May I express my gratitude to the Board and to the Church for the very real help which the student loans have represented. I would not have been able to complete my education without them nor without the liberal terms of repayment. I hope that from time to time I shall be able to express my thanks more concretely in the form of small contributions to the fund, to the end that others may benefit as I have. D. W.

I would like to take this opportunity to tell you how much I have appreciated the $150.00 loan granted me during my Senior year at Cornell. By easing the financial strain it enabled me to take advantage of more of the opportunities offered by a large university than I could have had otherwise. M. E. R.

This is just a note of thanks and appreciation for the loan granted me from the Student Loan Fund and which I have just had the opportunity to finish paying back. The loan made it possible for me to complete my four quarters work at the University of Washington, Graduate School of Social Work, and I shall be continually grateful. R. F.

Know that I regret having been so long in taking some action in this matter, but it has for the most been circumstances over which I have had no control. I will be going out to sea shortly after a much needed rest and am willing to do my little bit. My well wishes to all of you and my prayers for an early termination of this conflict. Even though I am a gunnery officer and in a rough ball game I try to uphold His Good Name to the men under my command.

H. S. J.

(From a Navy Chaplain)

I assure you that I am most grateful for your consideration and please convey to the Board my deep thanks. The Student Loan Fund has been a great blessing to many boys and girls seeking an education. I was a poor boy and in my school days the Fund was a great assistance in helping me to solve a financial problem. I shall continue to be a booster of this Fund, and when I return to a civilian church I pledge my continued support of your organization. With an earnest prayer for your continued success. F. T. J.

Please accept my deepest appreciation for the courteous manner in which you have handled my loan. Without the use of the money, my education would not have been possible. You will recall my intention to clear the debt this spring and it gives me rich satisfaction to be able to do it this early. I hope some other student can avail himself of the opportunity to get a degree with the amount I repaid. I will always be grateful to my beloved church for its generosity. P. J. C.

May I take this opportunity to express my appreciation through you to The Methodist Church for the help it gave me in getting a college education. R. L. P.

The School Loan the Methodist Board afforded was of great help to me, and was truly and sincerely appreciated. I wish to thank all who gave me this opportunity. R. H. T.

Your loan enabled me to finish college sooner than I would have been able to otherwise, and so I got my

teaching credentials and am now working at my chosen profession. For this I thank you and those multitudinous others who have contributed to the fund, from the bottom of my heart. D. C. B.

I am deeply indebted to the church for the privilege of this loan; my college education would have been quite impossible without your aid. I intend to show my gratitude by repaying as quickly as possible, and by contributing as generously as possible to your fund in the future. I am proud that my church has such fund and loan system. S. D. H.

I want to thank you very much for the loan which helped to enable me to finish college. I think it is wonderful that there is such an organization in our churches, whereby young people may secure an education. I appreciate it very much and know others do too. L. E. B.

Let me again express my appreciation to you and those others to whom it should go for extending to me this privilege. I am proud to know that my church is interested enough in the education of its youth to actually lend them financial aid for that purpose. And I feel honored that I have been one of the many to receive and use a portion of this fund. T. F. P.

I am certainly thankful that our church has this loan fund for its youth, both from personal experience and because I know how much it means to young people to know there is a source of help provided by the church. To me, it is practical Christianity. I only hope that I prove worthy of the trust in life's values that I have been given. R. F.

I wish to take this opportunity to thank you for your kindness and consideration in making me this loan. I am sure there are many of us students who will always remember and be grateful for the very thoughtful helpfulness rendered us by the Board of Education of The Methodist Church. N. E. S.

I am glad that I am able to clear this up in time for it to be used to good advantage at the beginning of another school year. If ever I have occasion to offer a donation to a worthy cause, you may rest assured that I shall consider it an honor to contribute to your fund, a cause which has proved worthy indeed.
M. B. N.

Let me say that I certainly appreciate your lending me this money and even more than that I appreciate the easy conditions under which you have let me pay it back. No one could have been nicer than you people have been. The loans came at a time when I was really in need, and I shall always be grateful to The Methodist Church for such a department.
L. D. S.

I am enclosing a check for one hundred dollars to complete the repayment of my student loan from The Methodist Church. I believe that this sum will cover the remaining principal and interest due at this time. Should this amount be in excess of the sum due, please accept the difference as a small contribution to the Student Loan Fund. May I express my sincere thanks to you, your department, and the church for the assistance and courtesy afforded me during the past several years.
H. G. W.

I certainly am all for the Loan Fund's activities and hope they will continue to help other students in our many universities. F. F.

Let me say how very much I appreciate having had the use of this money. When I was in college and seminary, money was not easy to

find (the depression you know). I can honestly say that on more than one occasion I would have had to drop my work had it not been for the assistance rendered by the fund. I am grateful to our church which made these privileges possible and to all of you who administer the fund. You may be sure that I shall continue, as in the past, to be a booster for the fund, especially on Student Day. L. A. B.

I wish to express again my appreciation for the use of this money. Without it I should never have been able to attend Drew. I am glad to be able to repay it at this time, and I hope it will be of as much help to some other fellow preparing for the ministry as it has been to me. And may I thank you also for the courtesy and kindness with which the account has been handled during these years. P. C. G.

I cannot repay this obligation without a word of appreciation to you and, through you, to The Methodist Church. At the time the loan was made, it made possible my graduation from college. R. F. J.

I do not have my last statement with me, and so I am not sure the exact amount which it will take to close out my account. Therefore, I am sending you an amount which I am sure will more than cover my debt. Any excess may be donated to the Student Loan Fund. I shall always have a soft spot in my heart for The Methodist Church and for the Student Loan Fund. You are doing a great service for church school students, and I wish once more to thank you for the help you have given to me. E. A. G.

We are very happy to be able to pay this all at this time. We are also very grateful to you for your kindness and help. If it had not been for this loan from our own board of education there would perhaps be one less minister and one less chaplain to represent our church and our Christ in this weary world today. This is one of the truly great departments of service of our church. It has meant a great deal to us. May God bless this money and you as you continue to serve and help the youth of our church. H. B. M.

It is hard to put into words my deep appreciation to the Church for the loans made during difficult years when there was almost no other way, for others as well as myself, to make ends meet in trying to secure an education. Perhaps a reasonably successful ministry and continued support of the Board of Education through Methodist Student Day, and support to the agencies of Methodism will justify the faith of those who began and those who continue to give to the Loan Fund of our Board. F. E. B.

I appreciate the kindness of the Loan Fund in assisting me at a personally critical time, and the many courtesies you have extended through the period of repayment. The agency will ever have my sympathy and aid. O. B. C.

I wish to express my thanks to the Board for this assistance which was very much needed at the time the loan was taken. I appreciate the way you have handled this matter for me; and hope that many other students will find help through the Student Loan of The Methodist Church as satisfactory as I did. D. L. M.

(Letter from Iceland) Please accept my belated check for the great favor that you did me while I worked my way through college. Since I left school in 1941, I have helped my younger sister through school. Please bill me immediately for the remainder of my debt as it has been on my

conscience and you have been so patient about the whole affair. Provided that I am not too financially embarrassed after my return to civilian life, I sincerely hope to contribute to your very worthy cause.

W. H. M.

Isn't there only one thing which no one can take from you—namely, your mind with all its ideas, memories of people and events, and its vast undeveloped possibilities? My college education means more to me each day. It helps me meet each new situation with a broader, more tolerant view. I learned to think for myself, and my own self-centered interests grew to be world-wide. The friendships and contacts with fellow-students and college personnel stay with you always. None of these things can be valued in terms of money, nor can they be bought by dollars and cents; yet they are an integral part of everyday living. College is so much more than books, and bills, and a degree; it is a new way of life. E. G. T.

My soldier husband said, "Tell them for me to keep the Student Loan Fund intact and in readiness. I'm counting on that old friend to see me through the senior year of college that lies yet ahead of me." The doctor in my town reflected, "Just where *would* I be if it hadn't been for the Methodist Student Loan Fund?" And let me tell you, the letters S. L. F. spelled COLLEGE for me. It's a grateful alumna that I am of the Student Loan Fund Association. K. I. M.

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Morningside College (Sioux City, Iowa), in connection with Graham Flying Service, is offering instruction in flying to the citizens of the community. Their slogan is "Prepare Now for the Air-Age Tomorrow."

Dr. Louise Overacker—Bacon Lecturer

The speaker for the annual Bacon Lectures on the Constitution of the United States offered by Boston University during the week of March 19 was Dr. Louise Overacker, chairman of the Department of Political Science of Wellesley College. Dr. Overacker is the first woman to have been invited to participate in the Bacon Lecture series. The general subject for her three lectures was "Presidential Campaign Funds." In connection with the Bacon Lectures, the Bacon Essay Contest was held in which prizes were awarded for the best essays written on some phase of government.

* * *

Southwestern College Elects Dr. Culver President

Dr. Mearl P. Culver, of Minneapolis, was elected the eleventh president of Southwestern College (Winfield, Kans.) March 16 by the board of trustees. He succeeds Dr. Charles E. Schofield, who resigned on December 1, 1944, to accept an appointment as editor of adult church school publications.

Methodist Student Day Materials and Stencils

Still available on request is a limited supply of mats and stencils of the Methodist Student Day Poster. Mats from which cuts for use in printed bulletins may be made are in sizes 4x5, 2x2¾ and 1¼x1⅞ inches. Stencils for use in mimeographing are in small size only. Address requests to Department of Public Relations, Board of Education, 810 Broadway, Nashville 2, Tennessee.

Washington Study Seminar a Great Success

B. M. M.

Broadening, stimulating, informative, inspiring, mind-stretching, soul-stirring, were among the terms used by members of the recent Washington Study Seminar as in leave taking they offered their appraisals of the values the study had held for them.

Sponsored jointly by the Commission on Ministerial Training and American University and with membership limited to 50 in compliance with O. D. T. regulations, the Seminar was held in Washington, D. C., April 3-5 inclusive. It had been planned and was actively directed by Doctor William K. Anderson, Educational Director of the Commission and Doctor Paul Douglass, President of the University.

Off to a good start with personal introductions which often contained amusing features a fine camaraderie was at once established and a foundation was laid for informality in future sessions. The entire seminar was, in fact, characterized by sincere, thorough and co-operative efforts to attain a better understanding of the responsibilities devolving upon the Church in the present era of widening relationships.

The program of the first day dealt with problems of world organization and brought before the group a number of well known speakers, among them, Doctor Pittman B. Potter, an eminent authority on International Law, who was associated with the American delegation to the Paris Peace Conference and who worked on postwar problems in 1918-'19. He finds himself today in a similar relationship to the forthcoming San Francisco Conference and points out certain reasons for some degree of optimism in the present situation. "Efforts toward world peace today are more thorough and more widely supported than in 1919," he declared. "Moreover, people now know there is no short cut to lasting peace, no trick solution, no panacea. They know the structure of world peace must be broad and complex."

Highlighting the program of the first evening was an explanation by Doctor S. W. Boggs, Chief of the Division of Geography and Cartography of the Department of State. With the aid of some new type globes and maps he set forth some of the principles of what he called the "New Geography,"—a system of plotting distances and directions to serve an age of air transportation. His remarks had the effect of pushing back horizons and of introducing a whole galaxy of previously unrecognized human relationships.

Of major interest on the second morning was a sixty minute conference with Secretary of Commerce Henry A. Wallace on the theme, "Full Employment and the Expanding World Economy." Irrespective of political backgrounds all were seemingly convinced alike of the magnitude of the task involved in providing full employment and of the sincerity and vigor with which Mr. Wallace is assuming his responsibility in this field. His opening statement to the group was impressive, "If we are to have full employment in America we can't forget the rest of the world."

The remainder of the day was marked by a brief visit with Vice President Truman and by discussions led by Lester B. Pearson, Canadian Ambassador to the United States and Howard S. Piquet, Executive Secretary, United Nations Interim Commission on Food and Agriculture.

In the judgment of many the final program on the third afternoon was

a fitting climax to the entire series of meetings. "The Christian Mission in the Global World," which was the theme of the day provided an excellent background for a remarkable nine person panel on "The Evangel in Human Service." Touching indeed were the appeals for American and church support of efforts to obtain political freedom and national status voiced by Doctor Syngman Rhee, Commission of the provisional government of Korea (Chungking), Doctor Obaidur Rahman, of India, and Doctor Severino Montano, outstanding playwright of the Philippine Islands. Even more impressive, however, were the descriptions of world needs given by Doctor Walter Lowdermilk, Assistant Chief, Soil Conservation Service, Department of Agriculture, and Mrs. Loudermilk, herself a former missionary in China and an active associate of her husband's in recent soil survey projects in the Middle East, and suggestions of strategy in Christian missions offered by three leaders in that area, Doctor Ralph White, Doctor Charles Iglehart, and Doctor Lumon Shafer, who served as chairman of the panel.

After a few well-chosen words of summary Bishop Flint brought the Seminar to a close with the benediction.

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New Professors Added to Faculty of Perkins School of Theology

The expansion program of the Perkins School of Theology of Southern Methodist University not only calls for the erection of two dormitories and a chapel at the earliest possible date, but additions are being made to the teaching staff.

Dr. A. W. Martin, Superintendent of the Ft. Smith District, has been elected head of the Department of the Local Church. His courses will deal with the organization and the administration of the church program. He will also have the supervision of field work.

Dr. Martin comes to the seminary, of which he is a graduate, after years of experience as pastor; District Superintendent; and, for a time, as one of the secretaries of the General Board of Education. He has had a large part in the development of the rural work of the North Arkansas Conference. He has represented his church in a number of General Conferences, and is an active member of the Jurisdictional and the General Boards. Dr. Martin will remain in Ft. Smith until the close of the conference year. Before entering upon his teaching duties in January, 1946, he plans to visit a number of theological centers to study what the various denominations are doing in the field to which he has been called.

Dr. Paul W. Quillian of the First Methodist Church of Houston and Dr. Umphrey Lee, both well-known throughout Methodism, have been chosen visiting professors in Homiletics for the year 1945-46.

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DePauw Professors Meet Students in Informal Discussions

A series of Sunday evening faculty discussions of religion has been inaugurated on the campus of DePauw University (Greencastle, Ind.) by the Methodist Student Movement. Each week interested students meet in the home of a professor and discuss the religious elements in his special field. A student chairman presides over each group. Special subject groupings have been worked out to include the varied fields of interests of students.

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President N. C. McPherson, Jr., of Weslevan College (Macon, Ga.) was featured in a recent issue of Northwestern *Alumni News* as one of Northwestern's distinguished alumni.

BOOK REVIEWS

Abridged Lectures for First (1943) Summer Course on Alcohol Studies at Yale University. pp. 109. Cloth, $1.00. Paper, 50c. Quarterly Journal of Studies on Alcohol Education, 4 Hillhouse Avenue (Yale Station), New Haven, Conn.

The Section on Alcohol Studies of the Laboratory of Applied Physiology, Yale University, is engaged in research and teaching on all aspects of the problems of alcohol. An annual summer course was initiated in 1943. The volume under review is an abridgement of the lectures.

The lectures were delivered by fourteen national authorities, each a specialist in his field. They present facts based on original research. It is doubtful if in any other book of this compass there is as much reliable scientific information on as many aspects of the alcohol problem.

Such aspects are discussed as the scientific approach, attitudes toward alcohol, an anthropological view, the physiology of alcohol, nutrition, effects on the nervous system, traffic accidents, mental diseases, heredity of the alcoholic, alcohol and delinquency, public opinion, the educational approach and state laws.

This is a significant book for colleges. It deserves a place on bibliographies for several areas of study. It may well be used also as the basis for discussion in student groups.

J. Fisher Simpson

The Library Key (by Zaidie Brown. 146 pp. pa. Single copy 70c; 10 or more copies in one order 40c; 100 or more 30c. The H. W. Wilson Company) now appears in its 6th edition, revised to date. In this edition all bibliographical information has been brought up to date. The Appendix has been enlarged and indexed. In this edition also the author has tried to adapt the book more closely to college and adult needs, by expanding the list of reference books included.

* * *

Hendrix Host to School for Supply Pastors

A school for supply pastors, held at Hendrix College (Conway, Ark.) March 12-22, was attended by twenty-two pastors from the Arkansas Conference and eleven from the Little Rock Conference. The school is supplementary to the regular School for Arkansas Pastors held each summer on the Hendrix campus.

The addresses of the conference were planned to meet the needs of the supply pastors, dealing with such subjects as the preparation and delivery of a sermon, conducting public worship, and ministerial ethics. Bishop Paul E. Martin, of the Arkansas-Louisiana territory, who was one of the platform speakers, said of the school: "Formation of a special training program for the supply pastors is especially significant at the present time because the unusual wartime conditions have resulted in a serious shortage of ministers."

The school was promoted and financed by the two Arkansas conference boards of education and boards of ministerial training together with the general commission on ministerial training which is headed by Dr. W. K. Anderson of Nashville, Tennessee.

* * *

"The church and the college, in partnership, can work with the young people of our day to discover and rediscover goodness, goodness both social and individual, national and international, which shall have the flavor of adventure and the zeal of the crusade."—*Dr. Kenneth Irving Brown.*

THE DEPARTMENT OF

The Methodist Student Movement

HIEL D. BOLLINGER

Meeting of the National Methodist Student Commission

It is now generally known that the Methodist Student Movement is organized into thirty-four state, or similar regional, units. The presidents of these state or similar regional units, together with the selected representatives of the Central Jurisdiction, and also together with their officially selected adult counsellors, constitute the National Methodist Student Commission. This is one of the two sections of the National Conference of the Methodist Youth Fellowship.

The Conference will hold its next annual meeting at Adrian College, in Michigan, August 24-30. In this connection there will be a meeting of the Student Commission. Since the meetings are held under the limitations of war-time travel they will be given over entirely to business procedures in connection with the ongoing program of the youth and of the students of the church. The Student Commission will have before it an Agenda of materials that have been prepared of suggestions that have come from the field in regard to the program emphases for the school year 1945-46. It is the annual custom to gather this material during the preceding school year, to put it into syllabus form and to study it carefully at the time the Commission meets. As the group studies the syllabus they then prepare a set of program emphases and program suggestions which are published and sent to the field through the Department of Student Work of the Board of Education.

It is also the custom in these annual meetings to give careful attention to various student projects that are being conducted through the school year and the suggestions which the student leaders have to offer are utilized in the ongoing program of student religious work.

Methodist Youth Caravans

The enlistment program for the Methodist Youth Caravan project will be completed by June 1. It is our purpose to make assignments of caravaners to training centers as early as possible. Pre-training center preparation is made possible by this procedure. To date, 87 teams have been requested by 60 annual conferences across the Church. We need approximately 100 young people for this important project. About 200 young people have been accepted or are in process. They are assigned to the following training centers: Lake Junaluska, North Carolina, June 9-16; Glen Rose, Texas, June 9-16; Simpson College, Indianola, Iowa, June 16-23; Epworth Forest, Leesburg, Indiana, June 16-23; Camp Innabah, Pottstown, Pennsylvania, June 23-30. College of Puget Sound, Tacoma, Washington, June 26-July 3; and the Spanish American Institute, Gardena, California (near Los Angeles), July 5-12.

The training center at Tacoma, Washington, was added this year, making a total of seven training centers; there were six training centers in 1944. The dates are late enough

this year so that students attending colleges that close as late as the end of June can still have an opportunity to participate in this significant summer service project. The need for caravaners is greater in the Northeast and on the West Coast than in other sections of the country.

Young people who are interested in caravaning this summer should write at once to Dr. Henry C. Brown, Chairman of the Personnel Committee, 810 Broadway, Nashville 2, Tennessee, for further information and materials. Applicants should be between the ages of 18 and 23, should have an academic background of one or two years of college training and have a working knowledge of the youth program in a local church.

Work Camps and Hostels

Among its projects for the summer the National Conference Methodist Youth Fellowship announces:

1. A Work Camp July 23-August 24 in the southwest part of Chicago. It will be under the direction of Doctor Harvey Seifert, a professor in Adrian College, Adrian, Michigan. College credit may be available by special arrangement.
2. A Work Camp in Georgia July 2-August 10, with headquarters at the University of Georgia in Athens. This is a project primarily of the Georgia Methodist Student Movement. It will be directed by Reverend Claude Singleton, State Director of the Student Movement.
3. A Work Camp in Philadelphia, July 2-August 11, directed by Reverend Henry H. Nichols, pastor of St. Thomas Methodist Church and Conference Youth Director of the Delaware Conference. This will be an interracial group working in a defense housing area.
4. Pine Brook Work Camp, July 1-August 19, thirty-five miles west of Detroit. This unique Work Camp is located on a farm in the hills of Michigan. It will be directed by the Reverend Owen M. Geer, pastor of Mt. Olivet Methodist Church, Dearborn, Michigan.
5. A Youth School of Evangelism, July 2-20 at Vanport, Oregon, and Vancouver, Washington. This will be directed by Doctor James Chubb of the Board of Evangelism. It will be interracial and the field work in connection with the study will be done in the two ship-building cities named above.
6. Japanese-American Hostels. These represent a new departure in field service, since they have not been represented in the program of any previous summer. One of the Hostels will be in Kansas City, one in Oakland, and one in Sacramento.

For further information concerning any of the projects listed above inquiry should be made of the National Conference, Methodist Youth Fellowship, 810 Broadway, Nashville 2, Tennessee.

Toward More Effective Work with Students

Student leaders, college pastors, directors of religious life, and college instructors in Bible and religion, gathered in Nashville this last Christmas holiday for one of the most intensive seminars on student work that the Board of Education has ever sponsored. Out of the numerous addresses that were given, three or four stood out as of exceptional value. Three of these the Student Department has now published in pamphlet form. These are available from the Student Department at 810 Broadway, Nashville 2, Tennessee.

Gerald Kennedy, whose leadership in the Nebraska Conference is well known, talked to the group on *preaching effectively to college stu-*

dents. His address has been published under that name. It is a keen, analytical study of some of the particular emphases that should be made for those who are preaching to this particular age group. It is valuable, however, for all ministers who are preaching to young people.

The second pamphlet, *Students Coming of Age Religiously,* analyzes some of the areas in the development of student religious thinking and living. It comes out of the rich background of Professor Thomas Kepler of Lawrence College. It attempts to diagnose what happens to the student and to show some of the danger zones in the religious growth of students. It is a pamphlet that will have wide usage for all groups and especially for professors in colleges and for directors of religious life as well as Wesley Foundation leaders.

The third pamphlet has more than usual historic importance. It traces the history of student movements related to the church, the principles and ideas which underlie the present program of the Methodist Student Movement. It is unusually effective in stating the reasons for church-related student movements. It is the work of Dr. David C. Shipley who is in the Department of Religion at the University of Iowa at Iowa City. It is published under the title, *Criteria for Evaluating Effective Student Religious Work Programs.*

Books on the Crisis and Religion

Methodist students still hope that they will be able to hold their third quadrennial conference. The first conference, held before Unification in St. Louis, paved the way for the close co-ordination of all the student work in the church. The second conference, held at Urbana, Illinois, in 1941, had historical significance as it came shortly after Pearl Harbor. The proposed third quadrennial conference is scheduled for the Christmas holidays of 1945, and the likelihood is that the conference will again return to the campus of the University of Illinois, where the Wesley Foundation will be the host organization.

Students at Geneva last summer decided that the conference would treat three aspects of religious concern in this present day. In the first place, it would attempt to diagnose the crisis, discuss the cardinal principles of Christianity that can be brought to bear on this crisis, and then finally to discuss the church as the instrument through which we must work.

In preparing for the conference, regardless of whether it is held or not, three books are to be published. The first of these is to be a condensation and study outline of Sorokin's *The Crisis of Our Age.* It is being prepared for this conference by Dr. Paul Johnson of the Boston University School of Theology in cooperation with Dr. Sorokin. The second book is to be a Credo, outlining and examining the essential principles of Christian faith. This will be by Professor Thomas Kepler of Lawrence College in Appleton, Wisconsin. The third book is to be a statement of the church and the present situation. It will be written by Professor Wm. Cannon, Jr., of the Candler School of Theology of Emory University.

These books are to be approximately 100 pages each. They will be paper bound and will sell for fifty cents. It is planned to have them available by the fall, and they can be used for study outlines and for program material leading up to the conference. If the conference is not held because of ODT rulings, the books will be excellent material in looking toward the reconstruction period. They are a "must" for all ministers, student leaders and student groups.

Wesleyan College Receives Wortham Bequest

The largest single benefaction in the history of Wesleyan College (Macon, Ga.), over $200,000 for endowment, is now being received in the final settlement of the estate of Nettie (Dunlap) Wortham, A.B. 1875. Mrs. Wortham's family has long been connected with Wesleyan. Her mother, Mary A. E. Burge, entered the freshman class in 1851. Her father, Samuel S. Dunlap, was one of the benefactors of the college. The five Dunlap daughters all attended Wesleyan. Mrs. Wortham, from 1932 until her death in 1939, was a member of the board of trustees. On Benefactor's Day, 1942, Wesleyan trustees named one of the dormitory buildings on the Rivoli campus "Wortham Hall" in her honor. Mrs. Wortham's bequest provided that the income from her estate should go to her sister, Clara Badgley, during the latter's lifetime. The estate is now being settled following Mrs. Badgley's recent death.

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Emory Receives $250,000 Gift

A gift of $250,000 by the Rich Foundation of Atlanta was announced by President Goodrich C. White of Emory University (Emory U., Ga.) on March 10. The gift is designated for the erection of a building for the University's School of Business Administration. The building is to be erected as soon as wartime building restrictions have been lifted.

Complete plans for the development of the school, which will be a distinctive institution in the Southeast, await the appointment of a dean who, President White said, will be "a man of distinction with ability, training, experience, and personality to bring the program in business administration at Emory to the point where it will command the respect of business and academic leaders throughout the United States."

The reorganization of the School of Business Administration will take place on the upper division and graduate levels. The graduate work is expected to include a term of "internship" in leading Atlanta and Georgia business concerns.

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Scarritt College Opens Rural Short Term Center

The sixth annual short term for rural workers was opened March 19 at the Scarritt Rural Center located at Crossville, Tennessee. The improvement of living conditions for the rural populations of all countries was the focus of attention for students representing Canada, United States, North and Central India, North and Occupied China, North and Central Africa, Cuba, and Mexico.

The course covers six units of study, each a week in length, on the themes: Experiments in Village and Rural Reconstruction; Family Life Education; The Rural Community; The Rural Church and Its Community; Economic Aspects of Rural Life; and Social Anthropology.

The Scarritt College Rural Center is maintained on the Cumberland Plateau for the purpose of providing an opportunity for the students to serve an internship before entering rural service.

Scarritt College Sponsors Institutional Workshop

Scarritt College for Christian Workers (Nashville, Tenn.), in cooperation with Peabody College for Teachers and Vanderbilt University, is announcing "A Workshop in Institutional Management" under the direction of Dr. John O. Gross, of the Methodist Board of Education, July 23 to August 24. The workshop will be organized in one-week units. Academic credit will be granted to graduate students who satisfactorily complete three or more units of study. Each week will emphasize one phase of institutional management and will cover the following interests: institutional planning; public relations and promotion; personnel management; business management for institutions, which includes purchasing, maintenance, investment, building, and plant planning; and institutional finances, which includes accounting, budgeting, reports, financial campaigns, and raising regular funds.

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Bishop Corson—Carr Lecturer

Mount Union College (Alliance, Ohio) this year selected Bishop Fred P. Corson of Philadelphia to give the annual Joseph M. Carr lecture on March 14. The general subject of the Carr Lectures, established in 1917, is "The Mission of the Christian College to the World."

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Tennessee Wesleyan Plans $300,000 Improvement Program

At the mid-year meeting of the board of trustees of Tennessee Wesleyan College (Athens, Tenn.) President James L. Robb reported a $100,000 conditional gift by Mrs. Henry Pfeiffer. Her gift is conditioned on the raising of $200,000 from other friends of the college as a part of a $300,000 development fund to provide additional facilities and endowment. The board voted unanimously to accept the proposal and to ask the Holston Conference to approve an asking of $200,000 for Tennessee Wesleyan College.

* * *

Anniversary Campaigns Progress

The Alumni Association of Lawrence College (Appleton, Wis.) is on its way toward making a $150,000 gift to the College for its 100th birthday in 1947.

The Alumni of Hamline University (St. Paul, Minn.) have assumed the responsibility for $100,000 of the $900,000 ninetieth anniversary fund. Recent reports indicate that more than half of their obligation has already been paid or pledged.

The two Methodist conferences of Minnesota have included $100,000 for Hamline in their Minnesota Methodist Million Movement.

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Willamette Beneficiary in Bequest

Willamette University (Salem, Ore.) was named *residuary legatee* in the estate of the late Mr. Alfred Seaquest of Portland, Oregon. An estate of $200,000 will be received by the University to be added to the general endowment fund. The will transfers the bulk of the estate of Mr. Seaquest and his brother Charles, who died several years ago, to the University. Neither of the men attended Willamette but both were appreciative of the work of the institution.

* * *

When a Methodist pastor, after an operation in the Harris Memorial Methodist Hospital of Fort Worth, required blood plasma, students preparing for the ministry at Texas Wesleyan College (Fort Worth) immediately supplied the blood in order to replenish the blood bank of the hospital.

Newsy Odds and Ends

RUTH L. BEYER

Intelligence tests show that five out of every thousand public school children have an I.Q. of at least 140, which some psychologists believe indicates "genius or near genius," Dr. Paul A. Witty, professor of education and director of the Psycho-Educational clinic at Northwestern University (Evanston, Ill.) states in a book on *Elementary Educational Psychology,* recently off the press. Dr. Witty further points out that the I.Q. is an important indication of the child's nature but it is incomplete without additional information on the child's physical and emotional development. A follow-up of one group of children who had scored 140 or above revealed that 50 per cent of the boys' grades were "A" in college and 70 per cent of the girls' grades.

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Dakota Wesleyan University (Mitchell, S. D.) for the second time, March 25-28, presented the Easter choral dramatic production "This Man," written by Willard Friederich of the Speech Department. A community-college chorus, conducted by Dean Lyle Gilbert, who selected and edited the music for the production, was again organized. The cast for the dramatic production was also made up of students, faculty members, and Mitchell residents.

* * *

Over 2,500 books were contributed by the students and faculty of Southern Methodist University (Dallas, Tex.) for the American prisoners of war in Germany and Japan during a recent drive by the College Organization for General Service.

A study of Cornell freshmen indicates that at least six in the class were born outside the limits of the United States. Dorothy Carlson, whose parents were missionaries, was born in Korea; Lois Gibson was born in India—also the daughter of a missionary; Phyllis Pruitt was born in Honolulu where her father was director of religious education in the public schools; Maria and Aida Brown come from Peru—they had been working for Pan-American Airways; and Cervantes Saavedra comes from the Republic of Panama.

* * *

Last September, Professor Cornelius Krusé, in appreciation of the reception given by Haiti to the International Congress of Philosophy, offered, in the name of Wesleyan University (Middletown, Conn.), a scholarship to a Haitian student. A scholarship contest in Philosophy and Medicine was therefore organized and conducted by the *Societé Haitienne d'Etudes Scientifiques* under the auspices of President Lescaut, of the Republic of Haiti. The winner, Max Wilson, recently arrived on the Wesleyan campus. When he returns to Haiti after finishing his studies in the United States, he expects to assist in the founding of the first university of Haiti and to be a teacher of philosophy there.

* * *

"If the design of postwar education is left to popular demand, short cuts to vocational and teacher training will be mistaken for the liberal education without which free men and free commonwealth are impossible."—Bishop Fred P. Corson.

An alumnus of the class of '91 of the University of Southern California (Los Angeles, Calif.) Dr. Thomas Nixon Carver, professor emeritus of economics at Harvard, celebrated his hundredth birthday on March 21. The centenarian was honored by the Los Angeles Chamber of Commerce with a dinner which was attended by outstanding civic leaders. Dr. Carver received an honorary LL.D. degree from the University of Southern California in 1928. He also received the alumni achievement award which is given annually to that alumnus who has made the most outstanding contribution in some worthy field of endeavor. The author of textbooks such as *Distribution of Wealth, Sociology and Social Progress,* and *War Thrift,* Dr. Carver has long been known as one of the leading economists in America.

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Mrs. W. P. Fisher, Seattle, Washington, a niece of the late Bishop Wm. A. Quayle, has presented Baker University (Baldwin, Kans.) with a beautiful Bruce Rogers Bible published by the Oxford University Press. The volume, unbound and unsewed, was published in 1935 and will be bound in two volumes in green levant at a cost of approximately $90.00.

* * *

A retired teacher of Simpson College (Indianola, Ia.) is finding an opportunity to continue her teaching activity by reading to a student, Max Whitlock, who is nearly blind. He is unable to read but can distinguish shapes of objects and tell black from white. He will graduate this spring with a major in music. He is assistant director of the college band and was chosen by the students as one of the two representative men. He is listed in *Who's Who Among College Students.*

Southwestern University (Georgetown, Tex.) recently has received several pieces for its museum which are reminders of the early days of the institution. Among them is a bell which was rung at the opening of Ruterville College in 1840, out of which Southwestern evolved. A silver spoon which had been put in the cornerstone of the ladies' annex was retrieved when the building burned, and has recently been given to the college museum.

* * *

The Wofford College (Spartanburg, S. C.) *News Letter* printed a portion of a letter from Colonel George W. Wanamaker of the class of '15 in which he writes, "Thought you might be interested to know that I was selected to spend a week at the U. S. Army University Center, Cité Universitaire, in Paris, studying the plans of the War Department for carrying out its program of Orientation, Information and Education. This is the most stupendous program any country has ever undertaken and I know that Wofford will do her share in it. . . . I shall always be glad that my only son, George, went to Wofford. He is now a private first class with the Air Forces in New Guinea, and it is one of my most cherished wishes that he may be able to return to Wofford and finish his work."

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Albion College (Albion, Mich.) this year substituted "A"-Week for Homecoming. "A" stands for Albion, Alumni and Armistice. Plans for the week emphasized several major purposes. In addition to functioning as a substitute for the former Homecoming and promoting the sale of war bonds and stamps, it aimed to make contact with the student body and the alumni in the interest of the Goodrich Chapel Fund, and to further co-operation among the various organizations of the campus.

"We come to college, for instance, not as a student body but as individuals, and we shall leave college not as a graduating class but as individuals. Individual personality is the concern of both student and teacher. . . . We deceive ourselves when we set up service plans to improve the 'social order' or 'society.' The new order of a better world will come through the reconstruction of individuals as persons and not through any mass movement. A tired father came home from his office and sat down in the easy chair to read the evening paper. At once the eight-year-old son came running up and began firing numerous questions at the father. To employ the boy, the father jerked out a full page of the newspaper on which was printed the map of the world, and slicing it into small pieces with his penknife, threw them on the floor with the request that the eight-year-old put the world together. After a few minutes, the boy had assembled every piece in its place. The surprised father asked the son how he did it. 'You see,' said the boy, 'on the other side of the page was the picture of a man. I put the man together and the world came out all right.' "—*Conway Boatman.*

* * *

Students of Huntingdon College (Montgomery, Ala.), most of them from advanced French classes, entertained at an open house for French cadets and officers stationed in nearby fields. A part of the program was the showing of a film on Normandy.

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The Chicago and Southern Air Lines recently commissioned President Stanley B. Niles of Iowa Wesleyan College (Mt. Pleasant, Ia.) a "Flying Colonel."

A survey of freshmen entering Lawrence College (Appleton, Wis.) showed that the present class has a seven per cent increase in the number of students ranking in the upper quarter of the high school graduating class over the class entering in 1942.

* * *

God Walks on the College Campus

(*Continued from page 3*)

piece with the visions which students have seen in other days, which have shaken the world.

Students are dreaming dreams these days. All of us have been thrilled with the story of the Boston University students who went to Mexico, and the Garrett men who dreamed the dream of a co-operative rural program in Ohio. One girl said to me only the day before yesterday, "I don't care how much money I get, but I want to put my life where it will really count." And I heard the footsteps of God! He is abroad in the world today, and not least on the college campus.

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We Must Teach Responsible Citizenship

(*Continued from Page 8*)

bodies. A campus civil service organization conducts elections and handles clerical detail essential to conduct of campus government.

Nor is the democratic right of freedom of the press overlooked. Students publish their own daily newspaper free from censorship and from editorial supervision.

Thus the Christian institution of higher learning may put into use in daily student living the democratic theories formally taught in the Social Studies and the precepts of religious instruction in the purposive shaping of social, political, and religious thought essential to good citizenship.

One of the contributions made by Philander Smith College (Little Rock, Ark.) to community welfare and the war effort is through the cooperation of its Home Economics Department with the National Red Cross. In a one-night institute demonstrating canteen aid held in the Red Cross Chapter house, Miss L. C. Barrow, head of the department, was the special lecturer for the unit on "Suggestions on feeding in a disaster." She gave information on menu planning, food preparation, serving, prevention of accidents, and gave emphasis to the need for well balanced meals, cleanliness and courtesy.

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Students from foreign lands total 52 at Syracuse University (Syracuse, N. Y.) this year. They come from 19 foreign countries including Austria, Belgium, Czechoslovakia, England, Germany, Greece, Holland, Italy, China, Canada, Cuba, Colombia, San Salvador, Dominican Republic, Ecuador, Haiti, Mexico, Panama and Peru. German and Austrian refugee students are the most numerous in the group, totaling 18.

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From the Regester Chapel Methodist Church, Stafford, Virginia, came one of the earliest and most enthusiastic reports of the observance of Race Relations Sunday on February 11, 1945. A Negro choir of twenty persons provided special music, and they and other Negroes present shared generally in the service.

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Over twenty years ago an Englishman, H. G. Wells, asserted, as you recall, that civilization is a race between education and catastrophe. Very properly he could have added that this is a never ending race. A little later, about 1924, one of America's distinguished men in the field of psychology and education, G. Stanley Hall, asserted that "education has now become the chief problem of the world, its one holy cause. The nations that see this will survive and those that fail to do so will slowly perish. There must be real education of the will and of the heart as well as of the intellect, and the ideals of service must supplant all selfishness and greed. Nothing else can save us."

Excerpt from: "The College and Public Relations," by Dr. Ernest O. Holland, Washington State College—Page 11, Publicity Problems, December, 1944.

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Evansville College (Evansville, Ind.) will offer a degree of Bachelor of Science in Medical Technology, it was announced by President Lincoln B. Hale. The first three years of the course will be taken on the Evansville campus and the fourth at St. Marys Hospital.

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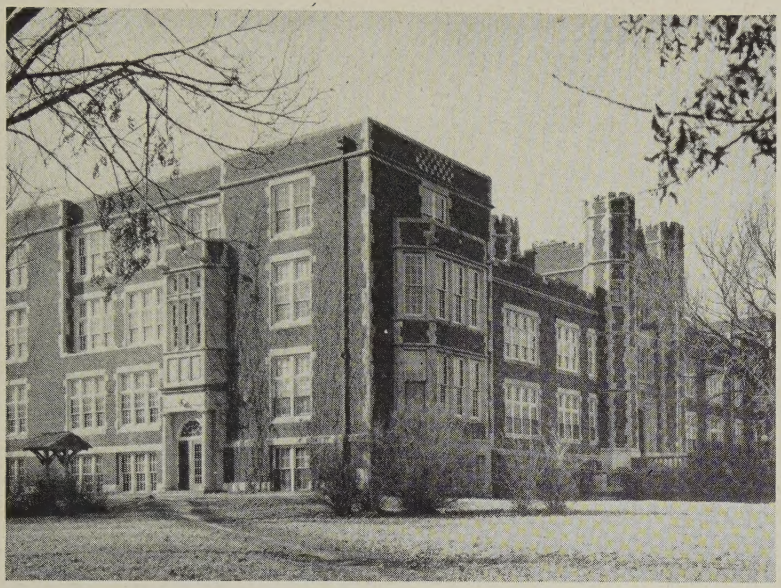
French students of Gilbert Academy (New Orleans, La.) recently organized a French Club. Inspired by the new opportunities, they undertook a surprise project and issued a nine-page mimeographed French paper. Among the varied columns were included translations into French of popular songs, retaining the original rhythm.

* * *

"Knowledge of itself without the capacity to adapt it to circumstances as they may arise may give personal satisfaction as a factor of living, but it has no social value." (Taken from an address by Willis H. Booth, honorary president of the International Chamber of Commerce—title of his address, "A Business Man Looks at the College." It was delivered at the Tenth Annual Conference of Trustees of Colleges and Universities at LaFayette College, April, 1944, and is published in the Proceedings of that meeting.)



This Is Kansas Wesleyan

E. K. Morrow *

"Americans are always moving on." That is the opening line of the prelude to *Western Star*, by Stephen Vincent Benet.

Kansas Wesleyan University is moving on by reaching out to the whole community to serve, to soften the blow of disaster and loss that war entails and to prepare the way for the reconstruction that must follow. In the lovely Kansas town of Salina, that had to become a city overnight to meet the war demands of an adjacent camp and airbase, Kansas Wesleyan is more than exemplifying Mr. Benet's comment. Sacrificing in a measure the cloistered seclusion so cherished on some campuses, it is definitely and purposefully in the stream of community life.

On the faculty are mature men and women with the training and experience needed to project themselves into the community and to become parts of the institutions that make up the jigsaw of democracy. There are men able and willing to relieve overworked pastors in the community. A member of the music faculty is serving as president of the civic music association. Others direct church choirs and community chorus and orchestra. Others are helping to carry on the necessary supervision required for Sunday school, Boy and Girl Scout, and teen-age recreational work; they appear as speakers on civic and women's clubs and sponsor many welfare activities. At Kansas Wesleyan the "seeds of virtue and knowledge," to borrow a phrase from Benjamin Rush, are being disseminated by a faculty, a large percentage of whom are men and women holding advanced degrees and fully capable of offering intelligent guidance in their community.

The college curriculum has been expanded to meet community demands. Nurses in training are given college courses in chemistry, sociology and psychology. Assisting the Red Cross, courses have been offered in First Aid and Nutrition by qualified college professors. Regularly scheduled public forums have been successful in drawing out the older and more thoughtful men and women of the community.

The physical resources of the college have also been made available to the community. The gymnasium and swimming pool have been used by Boy Scout troops and church athletic groups, as well as by the wives of officers stationed in the camp and base near by. Its larger halls have been used by the teen-age groups for games and dancing. Its concert hall is used by both out-of-town and local artists. Its library reading rooms are enjoyed by the whole community.

In community relationships and service Kansas Wesleyan is unique.

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* President, Kansas Wesleyan University, Salina, Kansas.